



# Inscription at Orakam Mala

## Dr Suvarna Nalapat Trust

<https://www.youtube.com/watch?v=WJj4HSqYC7Q>

An enthusiast in history send me a few photographs of the ancient temple and a inscription on it asking me to decipher it. (Manoj Chakkier Perinthalmanna).

<https://www.facebook.com/1307795612/videos/pcb.10221959763365679/608251520464707>

There are 5 small hills in Kerala which are free from the main Sahya mountains. Three of them are in Malappuram District , belonging to the erstwhile Parappanad or Polanad dynasty. One is in Palghat (Anangan mala) and one in North Malabar.

1. Largest of the Malappuram hills . Cheriya Kunnu in Mankada also called Panthaloor Kunnu after the Panthalur Devi. 613 m (2011 ft ) from sea level.
2. Amminikkadan hills or Kodikuthimala, after Kodikkunnu Bhagavathy . Now the name is changed to Mini ooty . 540 m from sea level

**3. Arimbra in Kondotty area 445 m above sea level.(200 ft) Oorakam mala .It is 4 KM away from Aravankara near Pookkottur. It is a hiking spot .**

**Thiruvonamala,Muchikundu, cheruppadimala, Kunnumpuram and Kakkat are its synonyms.**

**Thiruvonamala comprises Arimpra, Cheruppadi and Oorakam mala. It is called like that because people go there once in a year , in Thulam month , Thiruvonam day to pay obeisance to the ancient Sankaranarayana temple there.**

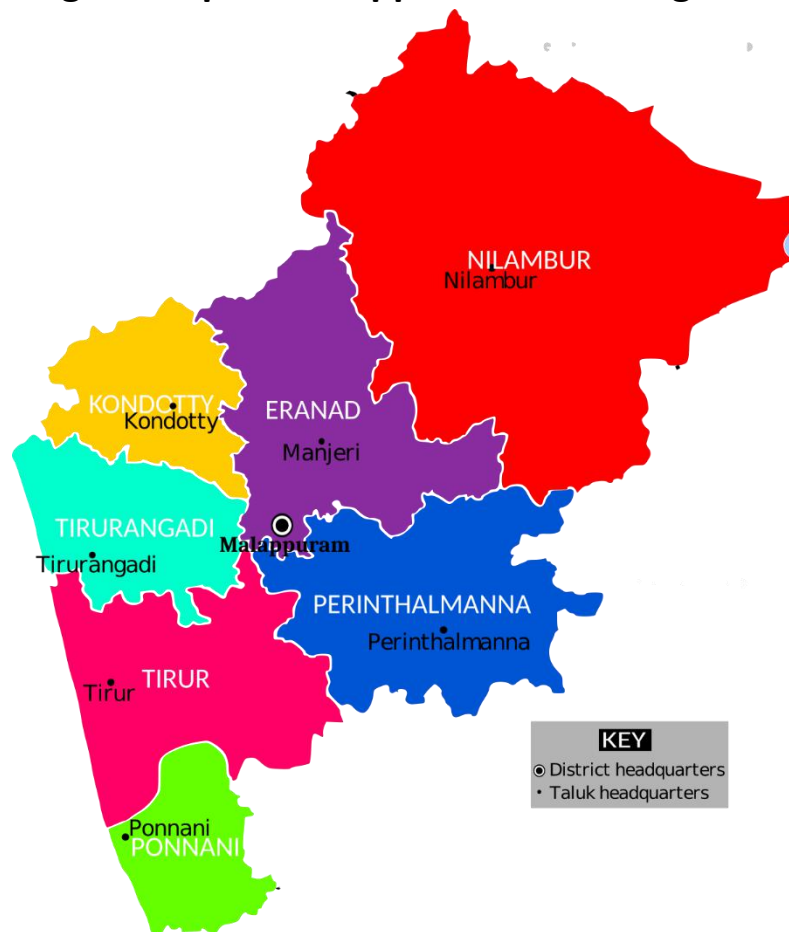
**Very near is Oorakam Poolapees (ancient poolanad or Polanad ). The name must be from Polanad dynasty, not from Poola (Tapioca) export during the British rule.Moreover, Pula is a place name in the neighbourhood, Ilampulasserri, and Perumpulasserri. It is from Erumappara one has to start trekking to the temple site on top, and it takes 20 minutes from Erumappara. We find from an inscription in Chithannavasal (BC 1<sup>st</sup> century) entire Kerala was once known as Eruminad (Mahishamathi) and even now Erumapetty, Erumeli etc are place names in Kerala. The Chithannavasal inscription mentions Kuzhumur (Kuzhur) as one of the capitals of Erumi Nad.**



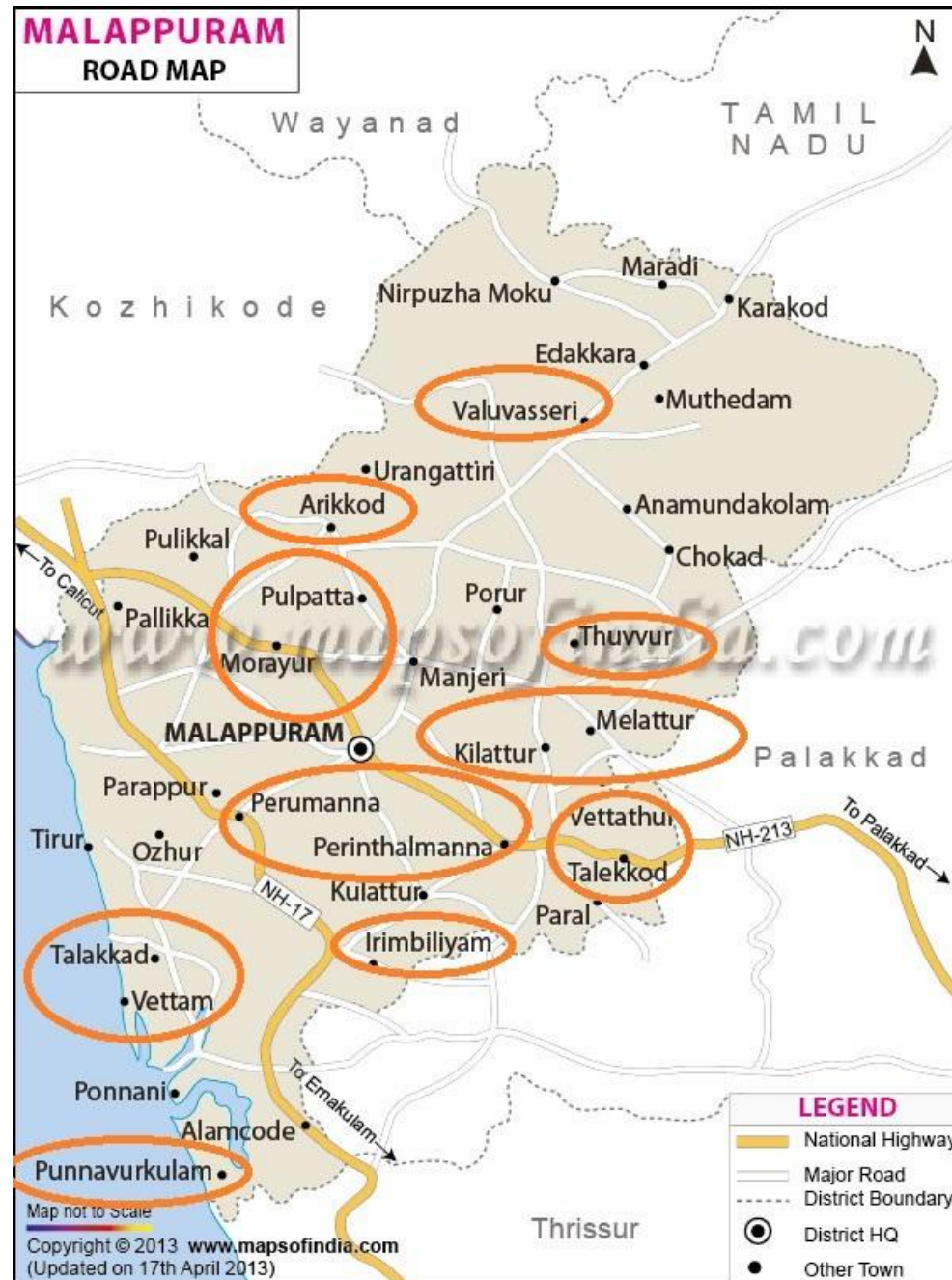
**Cheruppadi is a placename nearby. What is this term ? We have to go to ancient Tamil inscriptions to know the real meaning. They mention Cheruppethi mangalam instead of Chaturvedi mangalam. Cheruppadi shows this area was a Chaturvedi Mangalam**

**This article is what I read and deciphered with some insights into the history of the place .**

**Fig 1. Map of Malappuram as on August 2020.**



**Fig 2. Malappuram Roadmap show areas**



**Fig 3 Vengara Block Thirurangadi Thirurangadi was known to ancient Arabs as Thiruvarangara At present Thiruvarankara is a small village 4 km from Arimbra Kunnu. Note Kadalundi River.**



Fig 4,5,6,7 8 Inscriptions sent by Manoj Chakyar Perinthalmanna



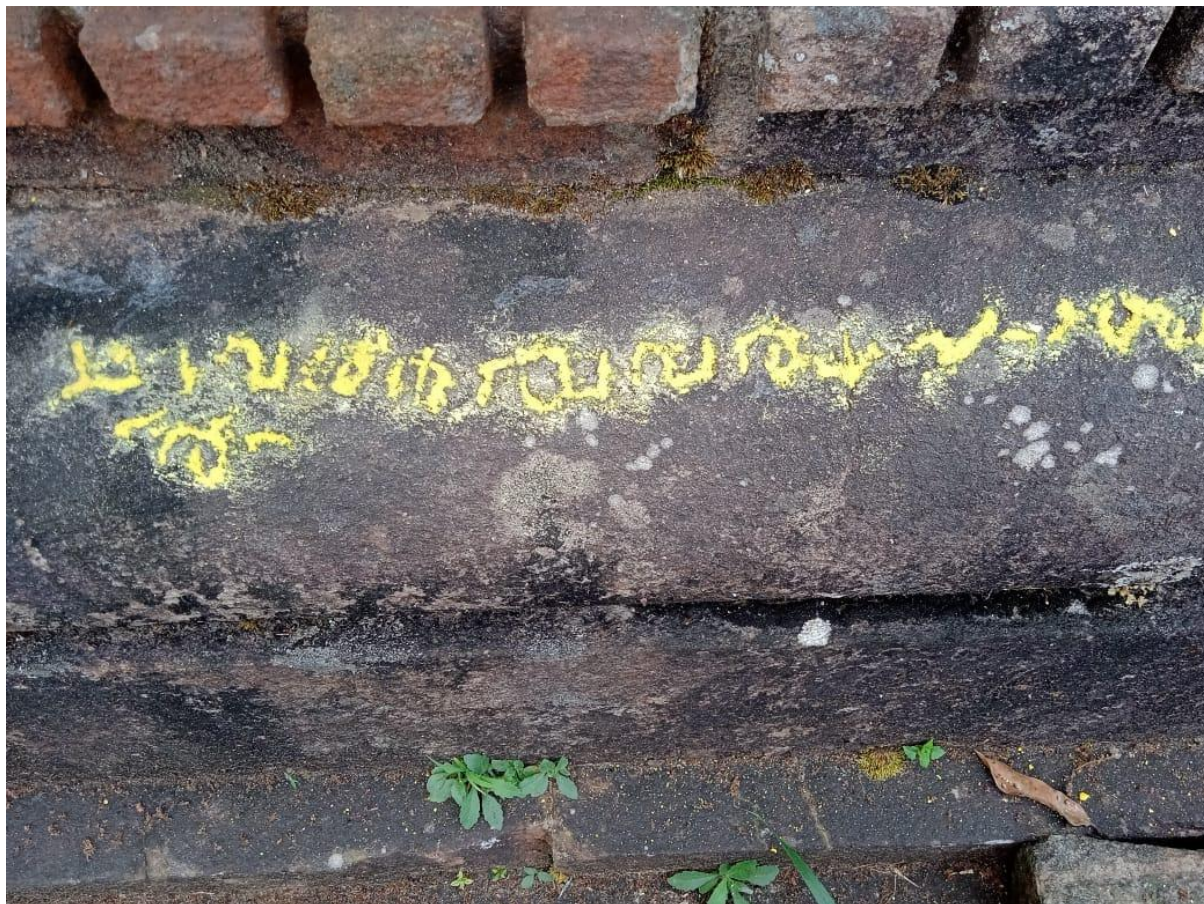


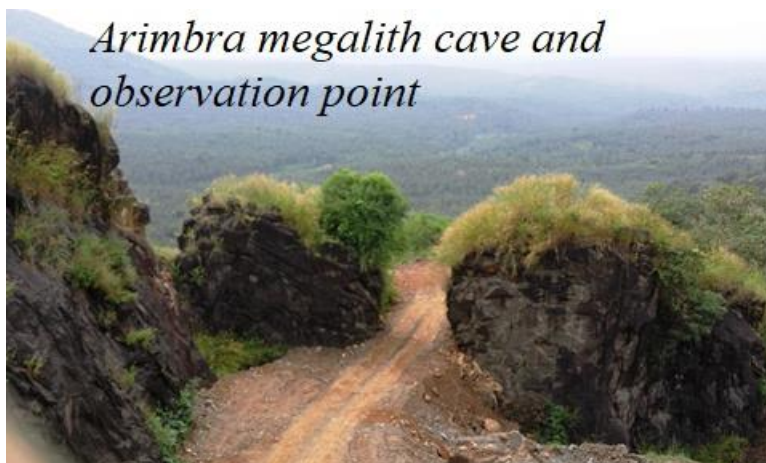








Fig 9. Arimbra hill and Megalithic cave with an observation point similar to one seen in Irunilamkod hill in Trichur



**Fig 10. Oorakam Hill Malappuram**

*Oorakam Mala Malappuram*



**Fig 11. Very ancient SankaraNarayana Temple on hill top( Thick granite base and superstructure resembles Anchumurthy mangalam and Trikkulasekharam temples Refer Temple styles in Kerala which resemble and serve as forerunners of Tamil Nad temples. )**





Fig 12. Front view of temple



Reading the inscription;;

The inscription is a single line, though send in 5 parts to me. It reads

Maravar Karumila(pu)lapanmaraarasavarumpra  
jalavavagatharahrivarasa(cha)  
ryavashadghahmdheekhahdhrappanaad  
vazhahdhfmathyayavakdkd/Idl sumzntha valsutaya.

1.Arumbra kunnu is the place name .It is in this inscription.

2. Maravar karu or Karmi . The one who performs the duties of Marava. Marava is a name for Chera kings from Sangam age.

3. Varumi or Varman An epithet for Kshathriya

4. Ilampula panmar Arasa. Ilam means Yuvaraja.

Panmar is a pallava epithet. The Yuvaraja of Pallava lineage. Varman as in Rajarajapanmar.

5. He gives Arimpra kunnu with its water resources, (jala) forests (vana) , other riches associated with it (parivara) , and the transport ways (means of Charya ) to a Pravarthiyar (Pimathiyar is the word) with the Vakkal (The river ) including .

6. The name of that Pravarthiyar or Adhikari who receives is Sumanthan Valsan Udayaar.

Fig 13. Oorakam hill. Arabian sea can be viewed.





**Analysis:** Since Panmar or a Pallava Yuvaraja is giving the rights , it has to be in the Pallava period. Pallava period was between AD 275- 897 according to historians. Pallavas were branches of Sathavahanas and their relatives, and started to get supremacy after Sathavahanas. They were great builders and they had their pallava script which later developed to various South Indian scripts. (Including Granthavari)

Since the Maravar karumi is a Varman and an Ilampula Panmar , I searched is there any evidence for such names in the ancient history of the area. To my surprise I found that till 15<sup>th</sup> century , the areas of Perinthamanna ,Alipparamb, Angadippuram were ruled by Elam pulakkat Karanavar Achan. (Achan is a name given to Royal chieftains in Kochi Rajya)

On either side of Bharathapuzha the land is protected by the Kaavudaiya Nair of Angadippuram. His Sthaninama is Thekkum Koottil Kothai Rayiran. (Goda Raja of Southern part). His original place is Vallabancheri (Valanchery) of Vallabhakshoni. Until time of Zamorins, he had the sole right to protect the land.(As said in the Mooshakavansakavya of Athula the Vallabha Vansa) Polanad or Pulaachery is Vadakkum Koottil Iravimangalam. ( Northern part )

Thekkumkoottil is Kakkaat (Kakkooth) Avanikkoothan Kanthan , while Vadakkum koottil is Rayiran or Irayiran Kothai. Sumaran Sumaran is Parasudaiyar for both .

Sumantha seen in the inscription, must be Sumaran or Chumaran , mentioned from Sangam age. Sreedharan Chumarath is still the thanthri of Eravimangalam Subrahmanyaswamy temple (A Parasurama Consecration) and is in the Sukapuram list.(Kozhikkattiri), He belongs to the Nemath Moose (the eldest of whom is called Parasudaiyar or Parasurama Sthaanam) and his Sthaninamam is Sumaran Sumaran. His name is seen in Tamil Nad kalvettukal even before Christian Era. Sumantha means wise, honest, faithful and efficient. And is the name for Subrahmanyam ( nephew of Vishnu, and son of Shiva) and Sumra and Subra are in fact same, just a change in pronunciation. He is the Valsa( son) of both the Shaiva and Vaishnava and Valsa also means the calf of Kamadhenu or cow. A idol in the ancient Sankaranarayana Temple of this hill is that of Subrahmanya . Valsa is also a Gothranama and a name for Vakataka people. (successors of Sathavahanas).



Fig 14 Idol of Subrahmanya



Maravars , the Chera kshathriyas were classified as Shudras by British officers in legal zamindari litigation procedures in Tamil Nad. Till then Maravars were the only ruling castes of Tamil origin in Tamil Nad. Zamins of Chingapatty, oorkkadu, Nerkattan seval, Thalavan kottai, were ruled by Marava kings who worshipped in Hindu temples. They belonged to the Mudiraja people (Mutharaya) Ramanad kings belong to this vansa.

Fig 14 Suvaran Maran Mutharayan of Thanjavur



ചുവരൻ മാരന്റെ കാലത്ത് ശ്രാവണബലഗോളയിലെ വിമലചന്ദ്രൻ സഭയിൽ വന്ന് ശൈവപാശുപത,കാപാലിക, ബുദ്ധമതപണ്ഡിതരെ തർക്കത്തിന് വെല്ലു വിളിച്ചു.

ചുമരൻ മാരൻ മുത്തരയൻ,കല്ലർ, പല്ലവരാജകുടുംബം.

തഞ്ചാവൂരിൽ മുത്തരയവംശം സ്ഥാപിച്ചത് എരുമൈനാട്ടിൽനിന്ന് എഡി 2ആം നൂറ്റാണ്ടിൽ വന്ന മുത്തരയരാണ്. പെരുമ്പിടകു മുത്തരയനാണ് വളരെ പ്രസിദ്ധനായ വ്യക്തി. അദ്ദേഹത്തിന്റെ നാമം സുമരൻ മാരനെന്നാണ്. മകൻ മാരൻ പരമേശ്വരൻ, അമ്മവാ ഇളംകോഅടിഅരയൻ, പെരുമ്പിടകുമുത്തരയൻ 2, സുമരൻ മാരൻ 2. 7-8 നൂറ്റാണ്ടുകളിലെല്ലാം ഇവർ പല്ലവ സാമന്തരാണ്. വൈകുണ്ഠപ്രഭുമാൾ ലിഖിതപ്രകാരം നന്ദിവർമ്മൻ പല്ലവമല്ലന്റെ കീഴീടയാരണത്തിന് അദ്ദേഹത്തെ എതിരേറ്റത് മുത്തരയനാണ്. കൽവരകൽവനെന്ന് മുത്തരയന് പേരുണ്ട്. (ടി ഗോപി നാഥറാവു) എഡി 850ൽ വിജയാലയചോളൻ എല്ലാവരേയും തന്റെ സാമന്തരാക്കി. മുരൂരാജർ ഐശ്വര്യമുള്ളവരും ധാരാളം അന്നദാനം ചെയ്യുന്നവരുമാണ്.

The Mutharaya vansa of Suvaran Mara in Thanjavur was first founded by the ancestors who came from Erumai Naad. This Erumainad is a placename seen near the Oorakam hill below the temple site from where the trekking begins. This happened in 2<sup>nd</sup> century AD . They were Kallar , Pallava family , Mutharaya (Mahanavika) . The most famous Perumpidaku mutharaya of the family was Sumaran Maran. Upto 7<sup>th</sup> 8<sup>th</sup> century the family were Samantha kings of Pallava vansa and they had the same name name-Perumpidaku Mutharaya and Suvaran Maran. They are the Muduraja clan. Porlathiri were once called as Samudradhipathi due to their supremacy over the sea. Kunnu and Ala (Hill

to waves) were under the Mahanavika Perumpidaku Mutharaya of Kochin kings till it was transferred to Zamorin . In fact Zamorin and Polanad (Polathiri) fought 48 year old war to get the ports for oceanic trade, and Zamorin finally won it by crook , through the trick he played on Polathiri's wife, Chalappurath Amma.

Mukkulathor (Mooventhara) and Thevar were used synonymously. Theva was epithet of Thalappally and Betta dynasties. Deva is its Sanskrit word. According to R. Muthulakshmy of Madurai Kamaraj University, Thevar literally means celestial people or divine beings. Agamudayar, Kallar and Maravar have a common origin from Indra in a celestial woman. Kerala also Jayantha mangalam (Chennamangalam) is a Brahmakshathra clan born from Indra and Urvashi. (In fact Pururavas and Urvashi also has such a story). Thevar claim descend from mooventhara. Agamudaiyar from Chera, Kallars from Cholas and Maravar from Pandya/Chera.

Precolonial India had the community as village and city guardians . and local chieftains . In 1911 British abolished their status and made them criminal castes.

It is interesting to note that the ring of Pooru obtained from Afghanistan ( porus of BC 3<sup>rd</sup> century) shows his face and crown clearly, and the same type of crown is



worn by Kings of Kerala and of Ramanad.

*Maravar. Maravar were warriors who were in some cases zamindars. During the British colonial era, the Maravars were sometimes recorded as Kshatriyas by the legal officers involved in Zamindari litigation proceedings but more often they classified as Shudras. Maravars were the only ruling castes of Tamil origin in Tamil Nadu. The zamins of Singampatti, Urkadu, Nerkattanseval, Thalavankottai, all ruled by members of Maravar caste. worship in Hindu temples.*

*Belong to Mudiraja people .*

*Bhaskara Sethupathi*

*Ruler of Ramnad.(1889-1903 )*

*Ruler of Marava people*

*Look at the crown. compare with that of Pooru (Porus)*



In Kerala, until the Kochin Perumpadappu Vannery swarupam lost power, the same laws prevailed. In 1425 only the division into Northern Parappanaad (Parappur swarupam) and Southern Parappanad happened. Northern Parappanad (Beypore and Karippur kovilakam) included.

### *Parappanad*

*n 1425, the country divided into Northern Parappanad (Beypore kingdom) and Southern Parappanad (Parappur Swarupam). Southern Parappanad included parts of Tirurangadi Taluk and the town Parappanangadi. Northern Parappanad (Beypore kingdom or Karippa Kovilakam) included Panniyankara, Beypore, and Cheruvannur of Kozhikkode Taluk. Parappanad royal family is a cousin dynasty of the Travancore royal family. The kingdom of Parappanad had right over Vallikkunnu-Kadalundi-Chaliyam-Beypore region, which is often identified with the ancient maritime trading port of Tyndis, which was a major center of trade, next only to Muziris, between the Cheras and the Roman Empire, during Sangam period (1st-4th century CE). In 1573-74, Parappanangadi town was burnt by the Portuguese. In the middle of the 18th century, the Royal Family of the Parappanad Kingdom went to Travancore due to the invasion of Kingdom of Mysore. The Koyi Thampurans (aristocratic houses in Travancore who provided spouses for the Travancore princesses) are believed to be descendants of this lineage. They were one of the Kshatriya claiming lineages of medieval Kerala along with the neighbouring Vettathunad rulers and the Cochin Royal Family. Raja Raja Varma Koil Thampuran, father of Travancore Maharaja Swathi Thirunal Rama Varma, was born in Neerazhi Palace in Changanassery. He was part of the royal family of erstwhile Parappanad (Parappangadi and Beypore), Malabar.*

*In 1705 (ME 880) the son and two daughters of Ittamar Raja of Parappanad royal house were adopted into the Royal house of Venad. Ittamar Raja's sister and her sons, Rama Varma and Raghava Varma, settled in Kilimanoor and married the now adopted sisters. Marthanda Varma, the founder of the Kingdom of Travancore, was the son of Raghava Varr. The nephew[24] of Raghava Varma, Ravi Varma Koil Thampuran, married the sister of Marthanda Varma. Their son became known as Dharma Raja Kartika Thirunna Rama Varma.*

Parappanad Vansa is considered as Lava-Kusa lineage, solar dynasty who marry the Yadava, Mooshaka queens. The second old Chera capital was at Keraladheesapuram, in Thaanaalur near Thirur. One of the inscriptions of Vikramacholan (year 5) in AD 1123 at Mayiladum Thurai mentions a Pallava ancestry Thavanur Rajarajavalanaattu Paravanaattu (Parappanad) poondi udayan Azhaku Vithangan Jnanashivan who purchased land for 20 panam and gave it for Shiva temple and its educational activities and daily pooja and food supply to Brahmins and

students. Which shows Parappanad was considered as a land of righteous kings and scholars .

In the video given, Naduvil Madam swamiyar is mentioned. A swamiyar samadhi made of red stone (square) which is shown is newer than the temple from the very structure and appearance. The story that Naduvil Madam swamiyar constructed the temple seems farfetched possibility. Probable that he introduced some rennovatory rites and poojas.

The Naduvil Madam and other 3 madams were founded by the 4 disciples of Sankaracharya. Under the 4 Madha founded by Sankara at 4 corners of India. Each have separate founder, Veda, Upanishad, Mahavakya and Upasanamurthy

Govardhana Puri Orissa.	Sarada Sringeri Karnataka and at Kashmere	Kaalika (Dwaraka)	Jyothir (Badari)
Padmapada	Sureswara	Hasthamala	Thodaka
Rgveda	Yajurveda	samaveda	Atharva
Aithareya	Katopanishad	Chandogya	Mandukya
Prajnanam Brahma	Aham Brahmasmi	That twam asi	Ayam Athma Brahma
Vana,	Bharathi Puri	Theertha	Parvatha



Aranya	Saraswati	Asrama	Giri Sagara
Thekke Madom (South)	Naduvil Madam	Vadakke madam	Idayil madam
Nrisimha	Partasarathy	Daksinamurt	SriRaman

According to history it was the Idayil madam which was transferred to Thanur, and now called Thrikkaikkat. It is also present in Thirunakkara Kottayam and Kasarkod . After that Idayil madam was transferred to Thekke Madam . Vadakke madam after it was given to Chandalikkod Vadhyar, ceased to be a Sanyasi madam. Naduvil Madam and Munchira Madam (A branch of Thrikkaikkat ) are still Pushpanjali Swamiyar of Padmanabhapuram, while Thekke Madam is Pushpanjali swamiyar of Vadakkunnathan. Thrikkaikkat Madam has a Shiva temple at Pariyapuram in Thirur Taluk.

Since Sankara and his disciples time is known, the renovatory rites must have been done at that time.

With all these in mind , we can say that this inscription and the temple are older than 2<sup>nd</sup> century AD , when ancestor of Sumaran Maran of Thanjavur migrated from here to Tamil Nad. 2<sup>nd</sup> century being the origin of

Pallava branch from Sathavahana , and the temple structure being older than the existing temples of Kerala , we can fix it being built in a very early period by the Pallava, Chera branch of Marava people.

**(I thank Manoj Chakkyar of Perinthalamanna for bringing this temple and its inscription to my notice, for study. )**

**Important :-**

**For those who study the temples of Kerala remember that the present division of state into districts is not useful for ancient temple studies and their administration. Yet we can use it for easy procedures.**

- 1. Until 1792** North and South Malabar was not divided.
- 2. In 1946** Malabar of Madras Presidency had only 9 districts. Chirakkal, Kottayam, Wynad, Kurumbranad, Kozhikod, Ernad, Valluvanad, Ponnani and Palghat.
- 3. In 1956-57** Ponnani which belonged to Palghat District was divided again. Thanur, Thirur, Kuttippuram, Nattika Chowghat (5 Firkas) and Pookode, Iringapram, Kadappuram, Manathala (Gramas) were separated from Palghat and others retained in Palaghat



**4. In 1969** Malappuram district was formed . Then Ponnani was again divided. Thrithala Firka went to Ottappalam Taluk in Palghat, Andathode Firka to Chowghat Taluk in Thrissur District, and rest of Ponnani was given to newly formed Malappuram District.



മലബാർ വിഭജനം.  
ക്ഷേത്രപഠനത്തിന് ഈ ചരിത്രം ആദ്യം അറിയണം.

1. 1792 വരെ വടക്കും തെക്കും മലബാർ ഒരേ ഭരണത്തിന്റെ കീഴിലായിരുന്നു.
  2. 1946ൽ മദ്രാസ് പ്രസിഡൻസിയിലെ മലബാർജില്ലയിൽ 9 താലൂക്കുകളേ ഉള്ളൂ. അവ ചിറക്കൽ,കോട്ടയം, വയനാട്, കുറുമ്പനാട്, കോഴിക്കോട്, ഏറനായ്, വള്ളുവനാട്, പൊന്നാനി, പാലക്കാട്.
  3. 1956-57ൽ പാലക്കാട് ജില്ലയിലെ പൊന്നാനി താലൂക്ക് വിഭജിക്കപ്പെട്ടു. താനൂർ, തിരൂർ,കുറ്റിപ്പുറം, നാട്ടിക, ചാവക്കാട് ഫർക്കുകളും പൂക്കോട്, ഇരിങ്ങപ്രം, കടപ്പുറം, മണത്തല എന്ന് 5 ഗ്രാമങ്ങളും പാലക്കാട്ടുനിന്ന് വേർ പെടുത്തി. ബാക്കി പാലക്കാട് ജില്ലയിൽത്തന്നെ നിർത്തി.
- 1969ൽ മലപ്പുറം ജില്ല വന്നു. അപ്പോൾ പൊന്നാനിയിലെ തൃത്താല ഫർക്കു ഒറ്റപ്പാലം താലൂക്കിലും അണ്ടത്തോട് ഫർക്കു ചാവക്കാട്(തൃശ്ശൂർജില്ല) താലൂക്കിലും ബാക്കി പൊന്നാനി താലൂക്കെന്ന പേരിൽ മലപ്പുറം ജില്ലയിലും ആയി.

ക്ഷേത്രപഠനം ഈ വിഭജനത്തിനു മുമ്പുള്ള കാലത്തെ പഠിക്കുന്നതാണ്. എന്നാലും സൗകര്യാർത്ഥം ഇപ്പോഴത്തെ ജില്ലകളെ അടിസ്ഥാനമാക്കി പഠിക്കുന്നു എന്നേ ഉള്ളൂ. കേരളത്തെ ഒന്നായി കാണാനാവുന്ന, 1792നു മുമ്പുള്ള കാലത്തേക്കാണ് ക്ഷേത്രചരിത്രം നമ്മെ നയിക്കുന്നത്.

എല്ലാ വിഭാഗീയതകളേയും വിഭജനങ്ങളേയും മറന്ന്, ഐക്യകേരളമായിരുന്ന പഴയ കാലത്താണ് ക്ഷേത്രങ്ങളെല്ലാം ഉണ്ടായത്. അവയെ ജനങ്ങൾ ഭരിക്കുന്നവരോടും കോവിലധികാരികളോടും ഒപ്പം ഭരണസംവിധാനത്തിനും ആത്മീയോന്നതിക്കുമായി, വിദ്യാഭ്യാസസ്ഥാപനങ്ങളായി ആരാധിച്ചത്.

ഡോ സുവർണ്ണ നാലപ്പാട്ട് ട്രസ്റ്റ് 2012